

THE LAST SPEECHES

AND

TESTIMONY to a Covenanted REFORMATION,

OF

ROBERT GARNOCK, PATRICK FORMAN;
DAVID FARRIE, JAMES STEWART, and
ALEXANDER RUSSEL,

Whose Heads were brought above Ground, in the
Providence of GOD, on the 7th Day of Octo-
ber 1726, 45 Years after they were severed from
their Bodies, crying, *How long, O Lord, holy
and true, dost thou not judge, and avenge our
Blood on them that dwell on the Earth?* Rev.
vi. 10.

*Pestifera de Gente Hominum nos, optime Custos;
Affere perpetuo:*

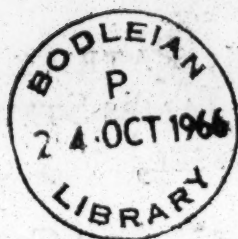
*Nam late Impietas grassatur libera; passim
Omnia plena Malis,*

*Cum penes injustos jus est, & jussa Matorum
Sunt metuenda Bonis.*

Buch. in Psal. 12.

Edinburgh, Reprinted Anno MDCCXXVI.

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*All in Scotland that love a Covenanted
Reformation, and honour the 'Dust of
the Martyrs, that suffered for a Testi-
mony to the same.*

Dear Friends and Brethren,

I Shall not detain you by any long Preface from
perusing the following *Speeches and Testimonies*,
much more worthy of your serious Consideration
than any Thing I'm capable to offer. Only al-
low me in a Word or two, *First*, To inform you
of the *Occasion* of their being printed at this Time,
distinctly from the *Testimonies* of other *Martyrs*,
for the TESTIMONY of JESUS in this Land.
Secondly, to inreat you, while you are reading
them to cast your Eye upon the present Course of
Church and State at this Day; that you may the
more clearly and convincingly see what is your *Du-
ty*, and what is the way ye ought to walk in, if ye
would

The Preface.

would be found true *Followers of the Lamb*, in the great and terrible Day of the LORD. And *Lastly*, To obtest you as a Brother in the Name of the LORD, zealously and unanimously to fall in with known Duty, in order to promoting the Covenanted Cause of Christ in these Lands: And in Order to reviving that Work and Way of God, that has lyen so long dead and buried, as it were, thro' our Negligence, Lukewarmness, Indifferency, Neutrality, Worldly-mindedness and Compliance with its Overturers many and various ways.

As to the *First* of these, the *Occasion* of Printing these Speeches, at present and in this Manner, is plainly this in Brief, *viz.* These five Martyrs for Truth and a good Conscience suffered on *Munday* the 10th of *October* 1681, at the *Gallow-lee*, betwixt *Edinburgh* and *Leith*: Their Heads being severed from their Bodies, were set on the *Pleasants-Port*; their Bodies, buried at the Gallows Foot, were in the Night raised by Friends, and buried in the *West-Kirk-Yard*; Thereafter some other Friends did take down their Heads, and privately buried them in one Chest, in a Garden at the South-west Corner of the City-Wall: There they lay, till the 7th of *October* 1726, when a Gardiner unawars found, and raised them; and after 12 Days, they were with Solemnity decently re-interred, in one Coffin, at the *Martyrs Tomb*, a great Multitude attending, and even many of these, Ministers and others, who comply with the present Course: Therefore it was thought fit to Publish their *Speeches*, that so Men may perceive clearly what was really the Cause for which they suffered, and may not pretend to honour them for the sake of a Cause, they themselves are
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The Preface,

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either ignorant of, or else but faintly own. Beside it seem'd to some, that it was not in vain, that Providence had brought these Sculls above Ground at this juncture, but that it was a loud Call to this Generation to shake off their Lethargick Disposition, and consider what the LORD requires from them; and their Speeches were thought the best Mean for attaining this End.

For by the Perusal of them the Reader may perceive, That they were Men, *who loved not their Lives unto the Death*, for the sake of *Truth* and a good Conscience, and did chuse rather to suffer the worst that Enemies could do, than to own a corrupt Magistracy, or corrupt Ministry, not qualified according to the Word of GOD, and our Covenants, to be the Ordinance of GOD, in these *Covenanted Lands*. The Reader likewise may Learn from their being brought so providentially above Ground at this juncture, That they cry for Vengeance upon their Murderers, and the Suppressors of the Cause they own'd so resolutely; and that this is a Warning to the present Generation, to Repent and return to the God and Covenant of their Fathers, as they wou'd evite and be delivered from the severest Plagues and Judgments, partly inflicted already, and partly hanging over our Heads.

As to the *Second* Thing propos'd, I earnestly beseech all, that pretend an Esteem for a *Covenanted Reformation*, to consider seriously and impartially (laying aside Prejudice, and casting away whatever may blind their Eyes, and hinder their perceiving the *Truth, as it is in JESUS*) whether that same Cause be not at this Day oppos'd, as well as in those Days, wherein these Mar-

Martyrs suffered? Whether the LORD JESUS be at this Day acknowledged *King in Zion* and *Head of his Church*? Whether a *Covenanted Work of Reformation* be in Esteem at this Day, and the Ends of our Covenants faithfully prosecuted? Whether our present Magistracy and Ministry be such as the Word of God, and our ancient Constitution and fundamental Laws require? Whether the present Government of Church and State can be acknowledged as the Ordinance of GOD, and supported and contended for by any truly Loyal Subject of the Kingdom of *Scotland*, or faithful Member of the Church of *Scotland*? Whether the Common-wealth of *Britain* be such, as one may, without Sin, incorporate and associate with it? And whether the present Church Communion will answer it's End, *viz.* Edification in the LORD, and can be maintain'd in CHRIST's pure Way, and with his Approbation? And *Lastly*, Whether there be any essential Difference betwixt the Corruption of Magistracy and Ministry at this Day, and the Corruption of Magistracy and Ministry in the Days wherein these worthy Martyres suffered; since both were professedly *Protestant*? I beseech you continue no longer in Suspence about these Things, but awake out of your *lethargick* Sleep, and be determined, and fully perswaded in your Mind, as to the Cause of God in this Land at this Day, and as to your Duty with respect to the same; Consider whether the LORD calls you to the same Way and Manner of Carriage toward Church and State, as these worthy Martyrs found themselves called, whose Dust you honour?

3. In the last Place, that I may not weary you, when ye know your Duty with respect to owning;
and

The Preface.

7

and promoting *the Cause of GOD*, and with respect to your Carriage toward the present Church and State, I obtest you fall in with it readily, resolutely and courageously, in the Strength of Grace, whether by an *Active or Passive Testimony*, suited to the Capacity the LORD in his Providence has, or shall put you in: Beware of the Fear of Man; Beware of an *evil Heart of Unbelief*; Beware of baffling Conscience. Beware of oppressing and crossing Light: Beware of delaying to do the Will of the LORD. Remember that *the Servant that knows his Lord's Will, and does it not, shall be beat with many Stripes*; and that *blessed is the Man, that condemneth not himself, in what he alloweth*: And that *He that doubteth is damned, if he eat*: Be no more *speculative*, but *active* in regard of your Duty as Subjects and Members of the Kingdom and Church of *Scotland*. And as you would expect the LORD's Presence and Blessing, and be put in a Capacity of promoting the Cause of a *Covenanted Reformation*, for the Glory of GOD, and the Good of your Country; lay aside your unnecessary *Divisions* and separating from one another, upon *Grounds*, and for *Reasons*, that will not bear Weight. Maintain *Peace and Union*, in the LORD, and use all *Means* to recover it, where lost and give up your selves jointly to promote the LORD's Cause and Interest, laying aside selfish Contentions and avoiding Extreams and Extravagancies both on the right and left Hand. Once more I obtest you with all Submission by the *Bowels of Mercy*, that are in GOD, by the dying Love of the LORD JESUS, and by the Fellowship of Saints, through the Spirit, join Heart and Hand (in Order to promote the common Cause according to the plain

plain Tenour of our Covenants) with all who, according to the Judgment of Charity, appear (1.) to have laid hold on a Covenant of free Grace, and to have closed with JESUS CHRIST the Mediator thereof. (2.) To have devoted themselves and their All to the LORD out of Love, Thankfulness and Duty, to be employed in his Service. (3.) To approve heartily a covenanted Reformation, and to own the perpetual Obligation of our Covenants; and (4.) lastly, to be sincerely willing, determined and ready to join with the Owners thereof, in prosecuting the Ends of these Covenants, according to Light and Capacity, either in an active or passive Way. Wishing Union in the LORD among a GOD's People, and a speedy and glorious Revival of a covenanted Cause, I am

Yours heartily and humbly

Philaethes Philadelphus Antiaspondans

*Tandem surge pater, testa Sionia
 Jam lenis placido respice lumine:
 Jam pleno redeunt tempora circulo,
 Promissumque ferunt diem.
 Jam Servi lassides respiciunt tui
 Disiectos faciles, sparsaque rudera,
 Incultique soli jam miserabilem
 Versa mente dolent vicem.
 Ut vertat populos terror in exteros,
 Ut nomen domini sit celebre omnibus
 Et numen, trifidum qua colitur solum,
 Formidabile regibus:
 Versam restituet quum Solymam, sue
 Majestatis o'es quum dabit adspici:
 Lugentum miseris quum querimoniis
 Elecet se, & prece supplice.*

G. Buch. in Psal. cii. 14.

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The dying Testimony of Robert
Garnock Hammerman in Stirling,
who suffered at the Gallow-lee,
betwixt Leith and Edinburgh,
October 10th, 1681.



EN and Brethren, I having received a Sentence of Death from Men, for adhering to the Truth, against *Popery, Prelacy, Erastianism* and *Indulgences* first and last, and all that was contrary to sound Doctrine, am now to leave a Line behind me, as the Lord will help me to write, and to tell you, that however this Generation may condemn me, as having a Hand in my own Death: I declare that it is not so; for I die a *Presbyterian* in my Judgment. For I considering, how solemnly *Scotland* was bound to defend Truth against all Encroachments made thereon, with their Lives and Liberties, and how they of this Nation had so easily broken their Vows and Engagements; and then, seeing through the Scriptures, how deep Covenant-breaking draws, and what a great and hainous Sin this is in the Sight of GOD; could do no less than give in my *Protestation* against all their Proceedings, in these Hell-hatched Acts, that were so contrary to the Word of GOD and our sworn Covenants: And it is for that, that I am come in your Presence this Day, to lay down this Life of mine; for which I bless the Lord, that

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10 *The last Speech and Testimony*

ever he honoured the like of me with a *Gibbet*, and bloody Winding-sheet, for his noble, honourable and sweet Cause. O will ye love Him, Sirs! O He is well worth the loving, and quitting all for! O for many Lives to seal the sweet Cause with! If I had as many Lives as there are Hairs in my Head, I would think them all too little to be Martyrs for Truth. I bless the Lord, I do not suffer unwillingly, nor by Constraint; but heartily and cheerfully. O but the Lord hath taken great Pains on me, to train me up for this great Work! I bless His holy Name, that ever he counted me worthy of such Honour; His Love hath been to me beyond many. I have been a long Time a Prisoner, and have been altered of my Prison: I was among and in the Company of the most Part who suffered since *Bothwel*; and was in Company with many insnaring Persons, tho' I do not question but they were godly Folk; and yet the LORD kept me from hearkning to their Counsel. Glory, Glory be to His holy and sweet Name. O but it is many a Time my Wonder, how I have done such and such Things! but it is He that hath done it: *He hath done all Things well*, both in me and for me; Holy is His Name. O if I could get my Royal King Jesus cried up, and all the World down! O will ye fall in Love with Christ! Friends, what ails you at Him, and His sweet Cause? I can assure you, He is no hard Master to serve. O He is lovely! *He is white and ruddy, the Chief among Ten thousands*. I desire that none of you think, *I suffer as an evil Doer, or as a busy Body in other Mens Matters*; or that it is out of blind Zeal, that I am come here this Day. No, for it was after serious Consideration that I did it, and after great Weights and Pressures. It was great Grief of Soul to me to see my Master's Truth so wronged, trampled on, and abused by a GOD-daring Generation, and none to speak for Him. And now my Lord is highly honouring me for that; Glory to His great Name for it: For **He** hath honoured me and my Neighbours with Irons, and

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and the Thieves hole, which were sweet and refreshing to us; and then honoured us wonderfully to go in before these bloody Men, and get our Sentences.

Our *Interrogations* are known, I have not Time to write them. But I disowned them for disowning of the Covenant, and I adhered to my *Protestation* given in against them; and now am come to the *Gallow-lee* to lay down my Life, and to have my Head cut off, and put upon a Port. It is known how barbarously I have been used by them, and how honourably such a silly Wretch, as I am, hath been carried through. Glory be to His sweet Name. Indeed it was the Bargain betwixt Christ and my Soul long since, that through His Strength I should be for Him, and at His Bidding, whatever Piece of Work He put in my Hand; and He promised, *That His Grace should be sufficient for me; and that His Strength should be seen in my Weakness;* and that, go whither I would, He would go with me, *through Fire and Water*, the Flames should not scorch me, nor the *Waters overflow me*. O take Him, Sirs, for *He is faithful who hath promised*, and He will perform; now as a dying Martyr for Christ, I would leave it on all of you, to make Haste and prepare for Strokes, for they are at Hand; and do not think that they will not come, because they are delayed. No, He will come, and that *as a Thief in the Night*, and will surprize many of you, if not all; *Watch, and pray, that ye enter not into Temptation*. I would not have you secure, but take Warning in Time, before His Wrath break forth. He hath waited long on Scotland's Repentance; it is like, He will not bear much longer. *Do not sleep as do others, but arise*, make haste, *get on the whole Armour of GOD, that ye may be able to stand*. It is dangerous now to be out of God's Gate, it is not good siding with God's Enemies. It will be dangerous to be found in their Camps. I would not be in their Stead for all the Gold of *Ophir*, who have saved their Lives with Prejudice to the Work and People of GOD. I would have them take Warning: They say, they have done nothing, but

what was lawful and right; but they commit Transgression, and (with the Whore) *wipe their mouth, and say they have done no evil.* Indeed they may put off Men so: But they will not get GOD and their own Consciencs put off. They need never go about the Bush, for I see not how any that is faithful, being once brought before them, can win honestly off; for if ye will but say ye disown their Authority, then your Life must go. For they had as little to lay to my Charge as to any, yet I could not win off with a good Conscience, but to the Gallows I must go: And Glory to His great Name, who hath honoured me; or that ever He gave me a Head to be set on a Post for His sweet Name and Cause. Now, as for what I own or disown, I being straitned by Reason of the Want of Time, cannot get it set down here; and another Thing I see, that Martyrs Testimonies are of no Value, and very lightly esteemed.

I give my Testimony to the holy and sweet Scriptures, Covenants, Confession of Faith, which are according to the Scripture, Catechisms Larger and Shorter, the Acknowledgment of Sins and Engagement to Duties, and to all that our Worthies have done, in Defence of the Gospel, at *Pentland, Lowdon-hill, Bothwell-Bridge and Aird-Moss*; to *Rutherglen Testimony*, and *Sanquhair Declaration, Ferry Papers, and Tormond Excommunication, the Fife Testimony, D---ie, K---le, and P-----s*, Protestations, and all that hath been done in Defence of the Gospel, wherever it hath been done. And I, as a dying Martyr for the Truth, give my Testimony against all the Encroachments on our Lord's Rights, in less or more, as *Popery, Prelacy, Erastianism and Indulgences*, first and last, and all that side with them. And I, as a dying Witness for Christ, desire Friends to the Cause of Christ, to beware of them. *For, if it were possible, they would deceive the very Elect. They will neither enter the Kingdom of Heaven themselves, nor will they suffer others to go in thereat.* Beware of their fair Speeches, for they and the Devil thought to have made me break with my lovely Lord

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Jesus Christ, that noble Bargain 'twixt Him & my Soul.
 O! but the Professors of this Generation are evil and
 bitter against the sweet Way of the Lord, and His
 poor People. Next, I give my Testimony against all
 the Enemies of GOD, and all that join with them in
 paying Cels, Locality, Militia-Money, or whatever is for
 the strengthening of their Hands. And now I leave it
 again on you, that ye would not brand me with having
 a Hand in my own Death; for I could not get my Life
 saved, unless I had taken upon me all the Blood of the
 People of GOD; and owned that as lawful Authority,
 which had taken away my dear Brethrens Lives, and
 said that it was just and right what they had done.
 And indeed they seek no more of any, if they will
 but own them in what they do. They think they are
 right enough in taking away our Lives, when they who
 are called Presbyterians own them and their Tyranny to
 be Authority. And now when I am to go my Way, I
 would have you to lay to Heart, how deeply owning
 of them draws; and how much of the Wrath of God
 ye draw on you, in so doing. O Sirs, I would have you
 beware, and look what a weighty Business it is; and *obey God rather than Man*. I bless the Lord, I am
 this Day to step out of Time into Eternity; and I
 am no more troubled, than I were to take a Marriage
 in the Earth, and not so much. I bless the Lord, I
 have much Peace of Conscience in what I have done. O
 but I think it a very weighty Business, for me to be
 within Twelve Hours of Eternity, and not troubled! In-
 deed the Lord is kind, and hath trained me up for this
 Day; and now I can want Him no longer. I will get my
 fill of Love this Night; for I will be *with Him in Paradise*,
 and get a *New Song* put in my Mouth, *the Song of*
Moses and of the Lamb; I will be in amongst *the ge-*
neral Assembly of the First-born, and enjoy the sweet
 Presence of GOD, and his Son Jesus Christ, and the
Spirits of just Men made perfect: I am sure of it. O
 dear Friends, I would, as one going to Eternity, ob-
 test you, that ye make good Earnest in Religion,
 and be restless until you get a Clearness of an Inter-
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14 *The last Speech and Testimony*

rest in Christ ; for it is a dangerous Time to live in the Dark, I would have you consider, what a weighty Business it is, to deny the Lord of Glory before Men. There has strange Things of this Nature fallen out, in this our Day. O ! look to your selves. I would intreat you, to be for GOD, and he will be for you, confess him, and he will confess you. As good Soldiers endure Hardness, wax valiant in Suffering. Resist unto Blood, for it is the Cause of GOD that is at the Stake. O ! there are none of you lamenting after GOD, ah ! is there none of you that hath Love to the Lord, and will take part with him against all his Enemies ? O ! but it be sad to see you with such whole Hearts, and so little Grief among you, for the Robbery that the Lord of Glory is getting. I declare, my Suffering is nothing, but when I see you who are Professors, what an unconcerned People ye are, it makes my Soul bleed, to see you in such a Frame, when the Church is in such a Condition. I wish the Lord may help poor young Ones, that are brought up under you with the Want of the Gospel ; O ! for the Gospel back again to *Scotland* ! Oh ! for one faithful Minister in all the Land ! O but the Harvest be great, and the Labourers few ! As for my part, now when I am going to Eternity, I declare, I see not, nor hear not of a Minister in all *Scotland*, who is at the Duty the Lord calls for at Ministers Hands, in preaching against all Sorts of Sin, *in Season, and out of Season, rebuking, reprovng and exhorting*. As for my Part, I cannot join with them who are not so.

Now my LORD is bringing me to Conformity with Himself, and honouring me after my worthy Pastor, Mr. *James Guthrie* ; altho' I knew nothing when he was alive ; yet the LORD hath honoured me to protest against *Popery*, and to seal it with my Blood ; and he honoured him to protest against *Prelacy*, and to seal it with his Blood. The LORD hath kepted me in Prison to this Day, for that End ; his Head is on one Port of *Edinburgh*, and mine must go on another. Glory, Glory to the LORD's holy and

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and sweet Name, for what he hath done for me. O set
 Days apart, and bleſs his holy and never enough ex-
 alted Name, for what he hath done for me. O Sirs,
 His Croſs hath been all *paved over with love* to me all
 longſt, and it is ſweeter now than ever. O will ye
 be perſwaded to fall in Love with the Croſs of *Royal*
JESUS! O take him. Will ye be intreated to come
 and taſte of his Love. O ſweet Lot this Day, for me to
 go to a *Gibbet* for CHRIST and his CAUSE. I think,
 the Thoughts of this do raviſh my Heart and Soul,
 and make me to fall out in Wondering, that I am with-
 in ſo few Hours of that endleſs Joy, that Paradife, a-
 mong theſe Flowers and Trees, that are on each ſide
 of that *pure River, clear as Chrystal*, where the Tree
 is, that *bearſtwelve Manner of fruits, and the Leaves*
of the Tree are for the healing of the Nations! O that
 I could leave this Weight upon you; yea, with as
 great Weight as it lies on my Spirit, to ſee how few
 of you are travelling to that Land: O be much above,
 and be here as Strangers, I mean in Reſpect of Con-
 formity to this World, tho' hated of it, and ſtudying
 to live the Life, that our Lord hath commanded in his
 Word. *And ſuffer Affliction with the People of GOD,*
rather than enjoy the Pleaſures of Sin for a Season.
 Now I bleſs the LORD, I am not, as many ſuſpect
 me, thinking to win Heaven by my Suffering; no,
 no: I know there is no winning of it, but through
 the precious Blood of the Son of GOD. Now ye
 who are the true Seekers of GOD, and ſo the Butt of the
 World's Malice, O be diligent, and run faſt; Time
 is, precious: O make Uſe of it and aſt for GOD.
 Contend for the Truth, ſtand for GOD againſt all
 his Enemies. Fear not the Wrath of Men. Love one
 another. Wrestle with GOD mutually in Societies.
Confess your Faults one to another: Pray one with a-
nother: Reprove, rebuke, exhort one another in Love.
 Slight no commanded Duty: Be faithful in your Sta-
 tions, as ye will be answerable at the great Day. Now
 having no more Time, I bid farewel to you all. Fare-
 wel holy and ſweet Scriptures; wherewith I have
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16 The last Speech and Testimony

been refreshed many a Day. I would have you read much of them, and pray over them to the LORD that ye may get his Blessing with, and the right Use of them. O make Use of your Bibles, my dear Friends so long as you have them. Seek not Counsel from Men. Follow none further than they hold by Truth. Now, I request you have a Care; this Land is like to come under great Errors: Now farewell sweet Reproaches for my lovely LORD JESUS; tho' once they were *not joyous, but grievous*; yet, now they are sweet. I bless the LORD for it. I heartily forgive all Men, for any Thing they have said of me: I pray that it may not be laid to their Charge in the Day of Accompts; as for what they have done to GOD and his Cause, I leave that to GOD and their own Consciences. Farewel all Christian Acquaintances, and Relations, Father and Mother, Brethren and Sisters. Farewel sweet Prison for my royal LORD JESUS CHRIST; it is now at an End. Farewel all Crosses of one Sort or another: And so farewell every Thing in Time, *Reading, Praying and Believing*. Welcome eternal Life, and *the Spirits of just Men made perfect*. Welcome Father, Son and Holy Ghost, into thy Hands. I commit my Spirit.

ROBERT GARNOCK.



The last Testimony of *Patrick Forman*, who lived in *Alloway*, and suffered at the *Gallow-lee*, *October 10th*, 1681.

I Thought it fit, being sentenced to die within three Days, to write this Testimony, to shew you, That I die not as a Fool; and I declare, I am in my right Mind, and not Prodigal of my Life (as some

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of PATRICK FORMAN. 17

some allege) but I love Life as well as any, and would do as much to save it; but when my Life comes in Competition with the Truths of JESUS CHRIST, I dare not buy it, with the Denial of the smallest of Truths (if any of them may be called small) but know, that the least of the Truths are of greater Moment, than the whole World and the Inhabitants thereof. Now therefore, do not asperse me, when I am gone, with not being a *Presbyterian*; for (tho' in great Weakness) I am a *Presbyterian*, both in Profession and Practice; tho' my Failings be many.

First, I believe that there is but One GOD FATHER, SON and HOLY GHOST: One Redeemer; one *Way of Salvation*, and that it's through JESUS CHRIST, according to that Word, *John xiv.* *JESUS saith unto him, I am the Way, the Truth and the Life; no Man cometh unto the Father, but by me.* And likewise, I leave my Testimony to the *Holy Scriptures of the Old and New Testament*; and my Soul desires to blest the LORD, that ever they were in our Mother-Tongue: My Soul hath been refreshed in conversing with them, when the Spirit of the LORD has backed them; but I know likewise, they are but a killing Letter, without the Spirit: Yet this I would advise you, as a dying Martyr for CHRIST, to *search the Scriptures*, and seek the LORD's Mind in them; for there are none *Noble*, but these *who search the Scriptures*; and O that I could recommend them to you, as they have been sweet and refreshing to me; yea they are as a Garden of sweet-smelling Flowers; in them are Cures for all Diseases, and Remedies for all Distempers; yea, they commend themselves, they need none of my Commendation: Make good Use of them, while ye have them; for, if Idolaters get their Will, they will not be long amongst you; I pray the LORD may prevent it.

Secondly, I leave my Testimony to the *Confession of Faith, Larger and Shorter Catechisms, the Solemn Acknowledgment of Sins, and Engagement to Duties.* I bear my Testimony to the *National Covenant*, and

18 *The last Speech and Testimony*

Solemn League and Covenant. Likewise I adhere to all the *faithful Testimonies* that have been given for the Truth, since the Year 1638. especially that *Sanguhair Declaration*, and *Rutherglen Testimony*, and the Papers found on *H. H.* at the *Queen's-Ferry*, called the *New Covenant*, and to the Lawfulness of *Ter-wood* Excommunication, and all the Testimonies of the Martyrs, who are gone before me, according to the Truth, both in Fields, on Scaffolds, and in the Seas: And likewise I leave my Testimony to that poor persecuted *Remnant*, that are yet left, as *Berries on the Tops of the outmost Branches*, wandering about, being desolate, *afflicted and tormented*, groaning under that sad Yoke of Tyranny. O LORD, deliver them in thy own Way and Time! and encourage them now, when there is no Encouragement from Men, and their Eyes cannot behold their Teachers. And now, my Friends, I tell you, being within few Hours to step out of Time into Eternity, that ye beware of Casting Aspersions on any of the LORD's People, for owning their Duty, which is *Acknowledging and Declaring JESUS CHRIST to be King in Zion, Head of His People, and only LORD of our Consciences*; and declining all Powers, which are contrary to, and inconsistent with our LORD's Kingly-Power. And now I declare, I own *Magistracy*, as it is *an Ordinance of GOD*, and offered my willing Subjection unto them; but when the *Magistrate* becomes a *Tyrant*, by overturning the whole Law of GOD, and the just Laws of the Nation, he, or they, being once Covenanted to the contrary, then I think it my Duty, as I am bound by the Scripture, and our Covenants, and my own Conscience, to shew, in my Station, my Dislike of the Wrongs, my Lovely LORD and Master is getting: For, as the Scripture declares, *There are no Powers, but of GOD, and the Powers that be, are ordained of GOD*; Then consequently, that Power cannot be of GOD, that murders the People of GOD; otherwise ye must say, That the LORD is the Author of Evil, which were horrid Blasphemy. Now therefore, my dear Friends,

suppose

of PATRICK FORMAN. 19

Suppose that they will take away our Lives, under the Name of *Treason* and *Rebellion* (as they have done to our Brethren these twenty Years) yet it is not so; but for *Religion* and *Loyalty to our LORD and Master, and to every Ordinance of Man*, as it is consistent with the Law of our LORD JESUS CHRIST. Therefore, as ye would be answerable at the Day of our Appearance, when we shall stand naked and bare before the Judge of all the Earth, speak not against us, lest ye be reckoned amongst the *Fighters against JESUS CHRIST*; for I declare, I have owned Nothing, but that which is the Duty of the whole Nation, as well as mine. And I doubt not, but the LORD will reckon with this Generation, ere it be long, for maintaining that Throne of Iniquity, these 20 Years.

And now, I declare as a dying Man, That it is but Justice that is come upon this poor Nation; for when the Lord set them free from that Yoke of Bondage they were lying under, by that old Tyrant *Charles I.* who designed to cut off the Lord's People, which he put in Practice, in murdering the Lord's People in *Ireland*, by the Hands of the bloody *Papists*, and thought to have done so to *England* and *Scotland*, but the Lord prevented him, and put a Stop to his Tyranny, by suffering Men to take away his Life, and causing his Family to be banished; and broke the Yoke off our Neck, and became our Lord, King and Head; We soon wearied of the Lord, and cast him off, and said, We will have a King to rule over us like the Nations; and ye may judge, whether he has reign'd *Saul-like* or not? And I doubt not, but he shall be taken away in Wrath, because he was given in the Lord's Anger; and tho' his Time has been a groaning Time, yet his End shall be terrible, and the People shall find the Smart of it, as the Children of *Israel* did, when they fell at *Gilboa*. Friends, look for sad Days when we are gone. O! therefore I intreat you, as ye would tender the Glory of G O D, and desire the Salvation of your own Souls, mourn for the Wrongs ye have done to the Glory of G O D, in your owning of that

The last Speech and Testimony

Tyrant, who is the Malignants Head and God. And now, I am sure ye are left without Excuse, if ye will not cast him off; and they who will say, he hath Power over *Civil* Matters, must say GOD is unjust, and he is the Author of Evil, which were horrid blasphemy.

The Matter of my Condemnation is, because I will not yield to their iniquous Laws, and call Tyranny Authority, and a Constitution of Wickedness, a Constitution of God; which I dare not, for my Soul, have the least Thought of. And now, my Friends, I am to die for protesting against *Papery*, and the inbringing of that *Papist* the Duke, to defile the Lord's Land; and declining their Power, because they had murdered my Brethren these Twenty Years; and testifying against all the Wrongs my lovely Lord and Master hath got. Therefore, I charge you, to beware of speaking against me, or any of my Brethren; for my Head and my Right Hand shall be a Witness against you, who shall condemn us; whatever I have been. I am now highly honoured to witness for Christ's Cause. And now, my dear Friends, I must tell you, that Grace is free, and I am a Debtor to free Grace, and I am as a Brand pluckt out of the Fire; yet my Lord hath loved me with an everlasting Love. And I bless the Lord, I am in my right Mind, and have Hatred against no Man's Person, but in so far as they are fighting against my GOD, and plotting against His holy Child Jesus (but as 'tis written *Psal. ii. 9.*) *Thou shalt break them with a Rod of Iron, thou shalt dash them in Pieces like a Potsheard.* I leave my Testimony against *Charles Stewart* for his Breach of Covenant, and for his setting forth that Hellish *Act of Supremacy*; whereby he rescinded the Law of GOD, and the just Laws of the Land, that he might murder the Lord's People. I likewise leave my Blood upon him, and these bloody Counsellors, Justiciary and Affizers; because they take away my Life, and the Lives of my Brethren, without a Shadow of Law or Justice, for there were none of us guilty of Action or Crimes, and

of PATRICK FOR-MAN. 21

And the 1st Testation we gave them, shal be a
 standing witness against them. 2^{dly}, I leave my
 Testimony against *Prelacy*, because they have taken
 upon them the place of Lords, which is proper to
 none but Jesus Christ; for we have but one GOD,
 one LORD, one SAVIOUR and MASTER, &c.
 And they have our Blood upon their Heads. I leave
 my Testimony against all the Proceedings against the
 LORD's People, their Murthers in the fields, and in
 Sea, and on scaffolds. I likewise leave my Testimony
 against the bringing Home of that Tyrant *Charles Stewart*,
 after they knew, that he had broken all Bonds,
 that could bind Men, and was no more to be believed.
 I likewise leave my Testimony against the Duke of
 York, an against the Reception of him first and last,
 because they knew he was a profest *Papist*, and was
 seeking nothing but the Lives of the Lord's People,
 as his Actions declare; first he behoved to have a
 Draught of these five Mens Blood at *Magus Muire*,
 and next of Mr. *James Skeen*, *John Potter*, *Archibald Stewart*, and the rest of our Bretheren since: O
 bloody Wretch! He is filling himself druck with the
 Blood of the saints; and when he was declared Vice-roy
 and *High Commisfioner*, as they call him, he behoved
 to have a Draught of Blood to sit down with, viz.
 of that faithful Minister of Jesus Christ, Mr. *D. C.*
 and the other four, and then they sat down to their
 Parliament for enacting these Hell-hatched Acts, pla-
 cing *Charles Stewart* and his Succession for their God;
 and that they call Law and Authority for their Bible.
 And now, when they have taken their Breath, they
 must have our Blood to flocken them. I leave my Te-
 stimony against the Parliamenters, and my Blood upon
 them; I am sure they will find it, and my Brethrens ly-
 ing heavy upon them. I likewise leave my Testimony
 against *Bonders Cess*s and *Locality Payers*, for strength-
 ing the Hands of these wicked Ruthans, the Troopres
 and Soldiers, who destroy the Lord's People. Now
 therefore, my friends, I warn you, as ye would flee
 from the Wrath to come, shake your selves of these
 things, if to be there may be Hope; it may be, if ye
 be

be serious, ye will be hid in the Day of the Lord's Anger, take Warning and flee from the Wrath that is to come.

Likewise I leave my Testimony against the Unfaithfulness of the Watchmen of *Scotland*, for they have not fed the Flock, but fed themselves. Therefore I, as a dying Man, must tell you, that it will be a Wonder if ever ye be honoured to be faithful, for your turning your backs upon your Master, when all Men are set against him, and your seeking to save your Lives, when the LORD is calling you to Suffer, rather than to Yield, or quit an Hair of the Truth. Ye think nothing to call Tyranny lawful Magistracy, and by that ye say, that all the Martyrs who have suffered under Tyranny, these 20 Years, have suffered justly. If that Word be true, *There is no Power but of GOD*, then certainly *Charles Stewart's* Power must not be of GOD; for his unheard of Murders, Perjuries and Adulteries. Now I say, those who call him a Magistrate, they say that GOD is the Author of Sin, which is horrid Blasphemy; and I think there are few Ministers in *Scotland*, who are free of that horrid Sin, and are not in some Sort guilty of their Brethrens Blood; for ye are an Upcast to poor Sufferers. Now therefore, I advise you to Repent, for I shall wish you no wrong. I might say much to that Purpose, but I shall forbear; only I desire the LORD may forgive you, for your Lukewarmness, Neutrality, Indifferencie and sinful Silence, where there is none to speak for JESUS CHRIST. And now I advise you that are his People to take Warning from me, as a dying Man, not to join with them, till their Repentance be as visible as their Sin hath been. O seek Teachers from the LORD, for he will not want Ministers when he hath an Errand to send them. Wait on the LORD, for he doth all Things well. Now, my dear Friends, who desire to live Godly, look out for Tribulation and Affliction, and the Scourge of Tongues, and the Envy and Malice of Devils. The Ministers will reproach you and con-

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of PATRICK FORMAN. 23

condemn you, and the Worldly-wise Professors will advise you to run at leisure, and not condemn the Godly for their Failings: It is true, I grant, the Godly may fall and rise again; but alas! their Apostasy, in deserting their Master, and defending it, will be found very hard and terrible in the Sight of the LORD.

Now I must not tarry, being surprised with Shortness of Time, and having the King of Terrors to grapple with. Only this I say (my dear Friends) make haste, get your Peace made with GOD, and in your Stations contend for him: Labour to have nothing before your Eyes, but the Glory of God, and you shall undoubtedly get Employment of him. Make, your main Work to seek the LORD. And now that I am to step out of Time into Eternity, I bless the LORD for the Way he hath taken with me; for all that I have met with, hath been in Loving kindness; and I can say, That from my Experience, He hath been kind to me in my Wandrings and Imprisonments: Irons and Stocks have been made sweet to me; yea, evil Company hath been made useful to me. Yea, these *Antiscripturists* were made instructive to me; for I saw these four Men (I mean *John Gib* and his Followers) were once as fair on the Day, by Appearance, as any I knew; but I see Gifts were not Graces, and now I think, they are hopeless; and I advise none that tenders the Glory of GOD to meddle with them; for they are turned horrid *Blasphemers* and *Deniers of the Scriptures*. Beware of them; for I have no Time to give you a particular account of them. Now, my dear Friends, farewell, with whom I have been refreshed many Times; The Love of GOD be with you, and carry you through. Farewell *Holy Scriptures*, wherewith I have been comforted. Farewell *Praying*. Farewell sweet *Imprisonment*. Farewell sweet *Stocks* and *Irons* for *CHRIST's* Sake. Farewell *Wanderings* and sweet *Reproaches* for my Lord's Sake. Farewell *Sun, Moon* and *Stars*. Farewell *Day* and *Night*: Farewell all created Comforts. Welcome Death, welcome Gallows, for **CHRIST's**

24 The last Speech and Testimony

CHRIST's Sake : welcome Eternity : We come Angels, Welcome Spirits of Just Men made Perfect : welcome Praises that shall never have an End : I shall rest through all the Ages of Eternity in Emmanuel's Land. Welcome, Father, Son and Holy Ghost, into thy Hands I recommend my Spirit.

PATRICK FORMAN



The last Testimony of David Farrie,
who suffered at the Gallows-ke, Edinburgh
October 10. 1681.

DEAR Friends, I desire to bless the LORD, that I am sentenced to be a Martyr for CHRIST and his Cause by wicked Men, whose Actions prove what they are; yet Glory be to the Name of GOD, that this Day, I do not suffer as an Evil-doer, but for the Testimony of the Truth, in owning JESUS CHRIST, as Head, in his Church; Yea in the Church of Scotland, and not only so, but covenanted to be, as he was with the Children of Israel, in the sight of the Nations; which Covenant, made betwixt JESUS CHRIST and this Land: I bless the Lord, that by his Strength, I have been enabled to own before all these Accusers of mine, especially the bloody Committee, the bloody Council, and the dreadful bloody Officers of the People of GOD, and Givers of them their sentence of Death, all instituted by Charles Stewart, who was once, by his Profession, and by his Oath, an Owner of that Covenant. Now, the Grounds of my sentence are to be seen in my Interrogations before the Committee, Council and Justiciary, so called: at which I was asked, If I owned my former Speeches? I said, What I had said, I had said: But, in Case that any might think, that I had Heart-Malice at him, whom they call King, I told them, I wished neither him,

nor

nor them, nor their Souls any more Evil, nor I wished
 my own: But since he had broken the Covenant with
 GOD, and, turned out all our Ministers, obtruded *Pre-
 lacy* on the Church, and overturned the whole Work of
Reformation, I could not own him as King, and them
 as Judges, seeing he, and his Emissaries, were pro-
 ceeding to bring in Popery into the Land: And I dis-
 owned them as my Judges, and told them, There was
 a Day coming, wherein they and I would be arraigned
 before a Judge, ere it was long, and receive righteous
 Judgment; and that I, in that Day, would be a Wit-
 ness against them, for their unrighteous Sentences a-
 gainst the People of GOD, and their unrighteous Pro-
 ceedings against us, to take away our Lives, for own-
 ing, and adhering to the Word of GOD, and our sworn
 Covenants: And when I was asked again the same Que-
 stions, I answered, What I had said, I had said; for I
 had said as much as would be for the Wo and Sorrow
 of all present, except those that were penitent. Now,
 let Men judge, whether or not it becomes any to
 own *Charles Stewart* as King, and them as Judges;
 seeing they have broken the Covenant, and overturned
 the Work of *Reformation*, and shed so much of the
 People of GOD their Blood; and not only so, but also
 have made a *Duke, Popish by Profession*, Heir to the
 Crown, to be the Door, whereat they may receive
 Popery into the Land: For I think there are none, but
 in some Measure they allow *Popery*, that will not wit-
 ness against and withstand him and them in their Pro-
 ceedings, especially that black *Test*, which that wicked
 Parliament hath put forth, amongst all their other Pro-
 ceedings, these Twenty Years, against GOD, his Work
 and People, whereof the overturning our Ministry,
 and thrusting in of Prelacy, the unlawful Acts of In-
 dulgence, first and last, the killing and murdering of
 the People of God in Fields, Scaffolds and Seas, in
 one Place and another, are a Witness. O the great
 Witness, that is, and will be standing against the said
Charles Stewart, and his unlawful Council and Parlia-
 ments, and all their Proceedings! The Lord, in the

second Commandment, threatens, his Wrath against *The Children, for the Fathers Iniquity, unto the third and fourth Generation of them that hate him*; and if the Lord visit not the Successors of this Generation aforementioned with dreadful Judgments, I am mistaken; yea, and all these that join and comply with them, either Ministers or Professors, I mean *the Indulged*, and all these that bond with the Enemies, or give them Clats of Gear for their Liberations, when they are brought to Prison, upon the Account of owning the Truth, or in any Manner of Way acknowledge them as Magistrates; I say (without Repentance) I see no Way that they can miss GOD's Wrath.

But I think, I need not insist much on these Subjects, for all the Warnings they have gotten (which are many) by Ministers and Professors, one way or other, especially on Scaffolds, since Mr. *James Guthrie*, to this Day, have not been effectual! Their Actings prove them to be more hardned in their Sin, than when they began. Therefore I think it seems, that the LORD will either give them no more Warnings, or else take them shortly away, or both; Indeed he may give them more Warnings, but if ever they do the most part of this Generation any Good, I greatly question. I mean these whom I have named; for I think, with several others, who are gone before me, and are going off the Stage by Death, that there will be dreadful Judgments to follow on this Generation, for *Breach of Covenant with GOD, and open Rebellion against him, by these iniquitous Laws of theirs*, in taking away the *Lives, Liberties and Privileges* of the People of GOD; and not only so, but in making *Charles Stewart Head of the Church*; which becomes not him, nor any Mortal; for *JESUS CHRIST is Head of his own Church, and Lord over the Consciences of Men*. And as for me, I would not have any Conscience tied by *Charles Stewart's Belt*, nor any who are called his Subjects, tho' I were to live an hundred Years; no tho' I could have the whole World for my Pains; for I might as well ty my Conscience to the Devil and my own Corruptions, as do it, by yield-

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of DAVID FARRIE. 27

ing Submission to his iniquous Laws; by either *Bond* or *Cefs*; or any Thing relating thereto. Now I blefs the LORD, I hope that he who hath led me hitherto, will lead me away from him, and his, and my own Corruptions, and the Devil, ere the 10th Day of this Month pass over. And as for my own Particular Interest, I blefs the LORD, I am in some Measure, as clear of my Interest in Christ, as I am that my Pen is writing on this Paper; for I hope, that the LORD will carry me honourably through, and give me that which he hath promised; ay, when I asked him Faith, he gave me *Faith, Life, Light, and a Heart to believe, and Love to him and his Glory, Interest, Cause, Covenant and Work of Reformation, and Strength to stand, and withstand my Enemies inward and outward*, who, many a Time, have assaulted and tempted me, striving to drive me away to Sin. Indeed it is true, I lived most lewdly, ay till within a little more nor these four Years. O if I could go to the Stage, blessing and magnifying the LORD; that it hath pleased him to bring me from the Devil's Fire-side, as it were, and draw me out to hear the *Gospel of CHRIST*. I blefs the LORD, the first *Field-preaching* that ever I heard, I entred in Covenant with him to follow him, tho' it should cost me my Life; and at a Communion in *Irongray in Galloway*, I had the clear Manifestation of my Interest. O free Grace! O free Love! O free Mercy! O what am I, that he hath been so kind to me? O me! O poor me! and not only so, but also when he discovered the Evils of the woful Indulgence, from the Supremacy, that he made it known to me, and also made me to stand, and withstand that woful Evil, and to join with that Party, by the Bond found upon Mr. R. *Cameron*, whom he honoured to witness against it: And for this I desire to blefs him, O! I think it is *Scotland's Mercy* this Day, that he hath *opened the Eyes of the Blind*, to see these Abominations, especially among the Ministers, I mean the *Indulged*, and these who plead for them: O! *Scotland's Mercy* hath been great, that notwithstanding of their Rebellion, and joining with Re-

bels, by that *Supremacy*, the LORD opened the Eyes of the Blind, to see these Abominations, and to testify against them. O! I say, this is *Scotland's Mercy*, tho' some may think otherwise; for if the Lord had not opened up that Evil to poor Things, it had been a Token, that He would have gone His way, and not owned His *Covenanted Land any more*; but it is a Token for Good yet, to the Land, that notwithstanding of all our Rebellions against Him, by Breach of Covenant, He continues yet to discover to his People, what is Sin and Duty. And this also is a Token that the Lord will not leave *Scotland*, though He may chastise it very sore, His taking the Blood and Lives of His Saints, on *Fields, Seas and Scaffolds*, to witness for his Covenant; for *the Blood of the Martyrs is the Seed of the Church*. And this is another Token for Good to the Church, that there is a *Remnant* (tho' small) that is weeping and lamenting over the broken Case of the Church, and over the Unconcernedness of the People of GOD, or of these, who say, they are the People of GOD; and that there are so few to keep *clean Garments*, and to wrestle and witness against the Sins of this Generation of Covenant-Breakers and Usurpers. O Sirs! is not this a sweet Cordial yet, for all that is come upon us? O Sirs! take Courage, and plead with the LORD, and also through his strength, *plead with your whorish Mother, viz. the Indulged*, and their Deeds, which they have done, and those that plead for them. O plead, and plead in Patience; let not *Self* rise, let not *Passion* rise and vex you, *Be sober, be not soon angry*; fear not Reproaches; but beware of giving the Enemies, or professed Friends, just Ground of Reproach; walk in the Sight of GOD, and Man both, *without Offence*; and then, if Men will be offended, let it be for your Duty, and not for your Sin. But O be tender of the Glory of God; Let there be no vain *Janglings* or *foolish and unlearned Questions* among you, knowing, *that they gender Strife*. Be tender one of another. Do not reprove every small Circumstance, till ye have God with you in your Re-

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proof, and the Thing be a known Sin. Avoid evil Company, and rather draw your selves to Prayer your alone, and with Company, when ye can have the Occasion; and miss no Occasion, for it will be the ready Way to cause the Lord leave you and the Land; and then *wo to you, if he depart from you.* O invite one another to Prayer; especially young Folks; for I think, if the Lord do Good to this Generation, it will be to the young Folk. O *Babes and Sucklings*, set to the Work; for the Lord hath promised, *That out of the Mouths of Babes and Sucklings he will perfect Praise:* Who knows, if you be at your Duty, but the Lord will yet send Teachers, who will *stand in the Gap*, to hold away Wrath? But till the Lord send them, stand in the Gap your selves; and when ye have got them, lay not all the Stress upon them, lest the last Plague be worse than the first.

O keep Warfare against Corruptions and the Devil, in every Thing; O do not make an Idol of the Godly, tho' they be really Godly, Zealous, Judicious and Prudent; I do not mean the Prudence, that the Demers of CHRIST, and His kingly Office, mean. Let GOD be your only GOD, and not another. Use all Things to the *Use of edifying*, and strengthening one another's Hands. Own and maintain your Brother's just Cause, when it comes to an Hearing, especially in the Matters of GOD. And receive one another, *but not to doubtful Disputations.* Join with and own the Godly who are penitent; tho' there be Faults and Failings, providing they be sensible of their Guilt. For the *Lord maketh more of one Prodigal, or of one lost Sheep, that is come Home, or is found, than he doth of Ninety nine that went not astray.* So ought ye to do among your selves; but beware of any sinful Union. Do not grip after Ministers, till they, at least, come to take up the Work, where Mr. *Donald Cargil* left it. Ye will not find them honest, till you find them so; for I know, there is none who will venture All for CHRIST and His Cause, I mean their Lives, Liberties and Fortunes, till they be such; and there are none

30 *The last Speech and Testimony*

none, but such, who can be counted faithful; for He hath said, *He that loveth Father, or Mother, Wife or Children, Houses, or Lands, better than Me, is not worthy of Me*, and that they who do so, cannot be my *Disciples*: Therefore ye must of Necessity look to these Things among your selves, till the LORD send Shepherds who will search for the Flock: and not leave nor tear the Flock, in delivering them into the Hands of their Enemies, as we have the sad Experience of this Day. O I would not be in the Case of the Ministers of Scotland this Day, for the World. Consider *Luke xvii. 10. So likewise, when ye have done all these Things, say, We are unprofitable Servants. Let the Law of GOD be your Rule; and when ye have done all to keep the Law, yet consider, that it cannot make any good Thing; but you must lean only to the Merits and Sufferings of JESUS CHRIST: But yet the Law must be observed and obeyed. 'Tis true, no man is able perfectly to keep the Commandments of GOD; but let not this be your snare, for it is the Snare of many of this Generation.*

O! Sirs, study the Scriptures; walk by the *Strictness, of the Law of GOD*, and the *Liberty of the Gospel of Peace*; but do not abuse your Liberty, to cause the Way of GOD be evil spoken of. I speak as a dying Man; that which I have learned from the Word of GOD, and the *Turnings of Dispensations*. O He hath taught me by his Word and Gospel, and the Teaching of his Spirit, many Things that I cannot express, nor One of a Thousand. O! He hath filled my Mouth many a Time with Arguments, till I could go no further. I desire to speak it to the Commendation of free Grace. O! if the Enemies knew what true Grace were, they would not do as they do: But truly I think the Judgment shall be terrible that they shall be trusted with. O! it hath been weighty to me, to think on their Destruction and Misery, which I have thought upon many a Time to be eternal; and yet I have thought upon the other Hand, that it was my Duty, when GOD's Justice passed the Sentence,

Amen (as it were) and so have desired that the
 rd would let his Determination be execute upon
 em. Now, there needs none of the suffering Rem-
 nt be discouraged, for GOD is GOD, and His Word
 His Word ; and there is no Change of Times, nor
 iteration of Dispensations, but the Word will clear all
 some Place of it; and there is no Sin that can be com-
 mitted, but there is a Reproof in the Word of GOD
 suit it ; nor one Objection in the Heart, but there is
 Answer for it from the Word : So study the
 Word of GOD ; and implore His Presence in reading
 it.

Make much Use of the Confession of Faith, the Lar-
 ger and Shorter Catechisms ; mind our Covenants,
 National and Solemn League. Be not drawn away
 with the Tyranny and Perjury of the Time. Know
 that GOD is GOD, and that he will not sit with
 the Wrongs he hath gotten by the Tyranny and Per-
 jury of these Men ; I mean him whom they call *Su-
 preme Magistrate Charles Stewart*, and these under
 him. GOD be thanked, His Church is well quit of
 him : Tho' a Gallows be set up for the Church, and
 all the *Jews*, yet it is like, *Haman* must have a
 Swing of his own Weight on the Gallows he has pre-
 pared, or else some Disgracefuller Death. Mind *Ruth-
 glen Testimony*, and *Sanquhair Declaration*, and the
Papers found at the Ferry. Do not think that these
 will fall to the Ground. Mind our Martyrs Testimo-
 nies, and every Thing consistent with the Word of
 GOD. Do not think but GOD will be about with
 this Generation, for letting so light of such Things,
 and casting them behind their Backs. For I declare,
 I adhere to every sound Writing, that is according
 to the Word of GOD, be the Author who will ; I say,
 I declare it as a dying Man. Indeed this Generation
 think no better Sport, than to take any Person, and
 cast them into Prison, and if they but find (when they
 have searched them most barbarously) a Paper that
 there is any Religion in, be they Man or Woman, Lad
 or Lads, presently they impeach them with Treason.

Yea,

32 The last Speech and Testimony

Yea, but I am sure of this, that GOD will not sit with such Things, but He will be about with them, be who they will. O ! but it is sad, to see such Things ! This Land doubtless is ripening for a Stroke ; and a Judgment will pursue it. O who would have thought that *Scotland* would have quit with their covenanted GOD, and have trode upon all who have the linage of GOD, in any Manner, to be seen in them. It is true, *all Things work to the Good of them that love him.* 'Tis this that makes a Prison, a Banishment, a Gallows (where none uses to be hanged but Murderers) sweet indeed. They think it will be for our Disgrace, Ignominy and Shame, to take us to the *Gallow-lee*, to be execute ; but they are all beguiled, it will be for our Honour ; our GOD is wise enough for all that. They think it is the Disgrace of the Presbyterians in *Scotland*, to have our Heads hanging, and to be hanged up before the Sun ; nay, but they are all beguiled, for it will be recorded from one Generation to another, *That there was a Party of Ministers and People who sealed the Covenant with their Blood, and their Heads were set up, for a Token of the Lord's Kindness to the Land :* But for my Part, I think myself unworthy to be reckoned among such, yet I hope that it shall be said amongst them, in these Days, that if there had not been a Party to suffer in our Cities, they would have had nothing but vile *Poperie* in the Land ; and will be rejoicing that ever there was any to suffer for Christ in *Scotland*. O ! *Scotland*, is there any Land so highly honoured as thou art ? None that is to be seen or heard of ; but yet, thou hast been of all Nations, the most treacherous and bloody. Was ever a Land so Blood-thirsty ?

I can say no more ; but O be earnest with God, and do not leave off your Duty, or otherwise I can see nothing but that the dreadful Judgment of God shall both pursue you and the Land ; indeed, if ye remain at your Duty, it may be that ye shall prevail with the Lord, both for your selves and for the Land. But I must leave you to him who is your God, to lead and guide

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of JAMES STEWART. 33

guide you in all Truth and Honesty, both towards God, and towards Man : So I leave you to him. Now farewel thou vile *Scotland* ; farewel thou highly honoured *Scotland* ; farewel ye Friends in Christ, and all Friends and Acquaintances. Farewel Life and Liberty in this Life : Welcome Christ, Heaven and eternal Salvation, for ever and ever.

DAVID FARRIE.



The last Speech and Testimony of
James Stewart, who suffered at the
Gallow-lee, Edinburgh October 10th,
1681.

DEAR FRIENDS, I being in Prison for CHRIST, and his persecuted Cause, tho' some may say otherwise, and that upon the Account of my Taking ; but I do not care what any say, for I have had, and yet have great Peace in my Sufferings. But some will be ready to say, That it was an imprudent And an unsure Action, and so might have been forborn ; and suppose it be so, it is not the Head of my Sufferings, for it was not that upon which I was staged ; for I was presently staged for the Truth, the next Day after I was taken, being brought before a Committee, tho' indeed I was not so free as I should have been. There is a Passage, *Acts xxi. of Paul's Going up to Jerusalem*, which some say he might have forborn ; but more especially his Going up to the Temple, and doing these Things which are according to the Law : He might (I say) have forborn this, and walked consonant to his former Practice, Doctrine and Writings : But tho' his Going to the Temple was the Occasion of his Taking, yet not the Head of his Suffering : so I say, tho' that which I did, in relieving my Brother,

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was

was the Occasion, yet my Suffering was stated on another Head. But I cannot see how it is as ye say, for I seeing it my Duty, and finding Opportunity, had a clear Call for all that I did; and besides all that, we being bound in Covenant to defend and maintain one another, we are bound as well to relieve one another out of Prison, when there is a Probability seen: But I need not stand much in making this out, it being the Way that the Lord took to bring me to my Suffering; and I am heartily content with my Lot, and desire with my Soul to bless him for it. Tho' I was dreadfully aspersed, when that *Bond of Liberation* was offered to us, for tho' some had Clearness to take it, yet I could never have Thoughts of taking it in Peace; and I bless the Lord, who kept my Hand from it: It was neither Strength, nor Sharp-sightedness in me, that withheld me from yielding to the Tentation; but the Lord hath shewed himself graciously favourable and kind unto me, now when I am set up like a Beacon upon the Top of an Hill, and the Eyes of many being upon me; and all are wondring at me, and calling me distracted, and saying I am a Fool; but (the Lord be thanked) I have all the Senses that ever I had, *Tho' distressed, I despair not; neither am I suffering as a Fool*, for I know assuredly this is the Way to obtain the Promise. There is nothing in it meritorious, I confess; for all my Sufferings, he may put me into Hell; but I say, the Suffering of Reproaches, and the Scourge of Tongues, is a *Symptom* or *Mark* of his Way, when it is for his Sake, *Matth. v. 11. Blessed are ye, when Men shall revile you, and speak all Manner of Evil against you, and persecute you for my Name's Sake.* It is for his Name's Sake that I am suffering, and this confirms me of it, *Mat. x. 22. Ye shall be hated of all Men, for my Name's Sake; but he that endureth to the End shall be saved.*

Now, it is for *CHRIST's* Kingly Office that I am suffering; and this being the *main* Head, on which my Suffering is stated, even that great Truth, *JESUS CHRIST is King and Head of Zion.*

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of JAMES STEWART. 35

desire and charge you to beware of misconstruing my Sufferings, and saying, That I was suffering for disowning of Authority, and declining of Judges; for it is not so, I being a *Presbyterian* in my Judgment, and owning both *Magistracy* and *Ministry*, according to the Word of God, and as he hath ordained them: But if *Charles Stewart's* Authority be according to the Word of God, I am mistaken. If he be exercising his Power, *to the terrifying of evil Doers, and encouraging them that do well*, I die in an Error. I say, Beware of your Judging for I am a *Presbyterian* in my Judgment, and a Member of the Church of *Scotland*, and am to seal it with my Blood.

I adhere to that *blessed Transaction* between the *Father*, and the *Son*, that *holy Device* devised from all Eternity, the *Father* to send his *Son*, and the *Son* to come and satisfy Divine Justice, and so redeem lost Man. I adhere to all the *Scriptures* of the *Old* and *New Testament*, which are all standing in Force until this Day, and obligatory upon us, except the *Ceremonial Law*, with a Part of the *Judicial*, which is now abrogate and abolished by our Lord's Coming, he being the *End of the Law*. I adhere to our glorious *Work of Reformation*, *Confession of Faith*, *Larger and Shorter Catechisms*, *Acknowledgment of Sins*, and *Engagement to Duties*; Tho' they be abused and misconstrued by many. And I adhere to the *Sum of Saving Knowledge*, wherein is held forth the Life and Marrow of Religion. I adhere to all the Testimonies that have been given. *Mr. Guthrie, Argyle, and Waristoun*, they gave in their Testimony according to the Light that the Lord gave them; and I do not condemn their Testimony (as some say) for at some Times the Lord gives more Light than at other Times; and so it cannot be said, that we contradict or disown their Testimony, tho' it hath pleased the Lord, through Continuance of Time, to give more Light of the abounding Abominations, that are still growing and abounding in this Generation; and so whatever they omitted, through Want of that Light, which it hath pleased the

36 The last Speech and Testimony

Lord to let us see, makes no Contradiction. I adhere to the *Rutberglen* and *Sauquhair* Declarations. I adhere to the *Paper found upon Mr. R. C. at Air's Moss, July 22, 1680.* I adhere to the *Papers* that were found at the *Queensferry* upon *H. H.* I adhere to any Writings that are according to the Word of God; for Truth is Truth, come by whom it will. Now, as a dying Man, I adhere to all these Things; and I have received an unjust Sentence from Men, for owning and adhering to the same, and for protesting against the In-bringing of *Poper*y to defile the Land. And likewise, upon these Accounts, I disown *Charles Stewart* to be my King and Sovereign, 1st, Because of that Hellish *Act of Supremacy*, and that *Act Rescissory*, whereby they have overturned and wrested all the *Laws, Acts* and *Constitutions* of the Land: For in the foresaid *Act*, he assumeth that unto himself, which belongs properly to our Lord and Master, and says, that he rules over all Things, both *spiritual* and *temporal*; and then, when he hath made himself Supreme over all Things he rescinds the *Laws* that are of God, and sets up other *Laws*, to satisfy his own Lusts, in murdering, killing and destroying the Lord's People; and this is the Reason why I disown him; and likewise his dreadful *Perjury* and *Blasphemy* in breaking Covenant. I decline them as Judges for the opening a Door there to *Poper*y, which they have done, by receiving that *Popish Duke* in among them, which I protest and leave my Testimony against; it being contrary to our *Engagements* to suffer *Papists* to dwell amongst us, and to have a *profest Papist* to usurp over us; it being repugnant to our Principles. I leave my Testimony against *Prelacy*, it being a Limb of that *Antichristian Whore* of *Rome*. I leave my Testimony against all the Abominations of this Generation, as *Blaspheming* of the holy Name of the Lord, *Drunkenness*, *Stealing*, *Whoring*, *Sodomy*, and all Manner of Uncleaness. I leave my Testimony against all Indifferency and lukewarm Neutrality in our Lord's Matters. I leave my Testimony against the *Indulgences* first and last; as having

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having a greater Hand in breaking the Church of Scotland, than all the Enemies living in it could have done; for they sold their Master's Truths, and did give away their pleasant Things with their own Hands, and so came in under *Charles Stewart* and took him for their Head, and have cast off their rightful Head Jesus Christ. *Eph. i. 22. And hath put all Things under his Feet, and gave him to be Head over all Things to the Church* Who will be unto them, for what they have done to the poor Kirk of *Scotland*. I leave my Testimony against silent and unwatchful Ministers. Remember, *there are many taken away* and 'tis to be feared, in their Iniquity; and do ye think that ye are free of their Blood? Ye may look what Warning ye have given, and if it be faithful, then ye may say, ye are not guilty. But there is not a Minister this Day, who dare say he is at his Duty; they refuse to give Counsel when asked, as I my self can witness; for when that *Liberation* was granted, I sent to one of them, and charged him, as I judged him faithful, to tell me his Mind, which he refused; and said, Silence might serve for an Answer, I was not suffering for Truth; but I heartily forgive him, and all Men, what they have done to me as for my own particular; but how they have reproached Christ, and his Way, it is not mine to forgive them. O the Ministers of *Scotland* are become *light* and *treacherous Persons*, as well as *Revolters*; they are become ravening Wolves; I cannot see, how they have not unministered themselves: If *Abiathar* was turned out of the Priest's Office, for leaving *David*, and following *Adonijah*, how much more ought the Ministers of *Scotland* for leaving him who is the *true Head of the Church*, and choosing *Charles Stewart* for their Head? It is not long since they were preaching that to be Sin, which they are now practising. I have no Doubt, but ere long, there will come Fire out from *Abimelech*, and destroy the Men of *Sherchem*, and Fire from them, and devour him: and ere long, Mr. *Donald Cargil* and Mr. *Richard Cameron* their Names, that now stink among Ministers

38 The last Speech and Testimony

thers and Professors, shall have a Sweet Smell ; and those that calumniate and asperse them, their Names shall go away with a Stink, and flee away with a Smoke : But I am sure, That that now glorified Martyr Mr. *Donald Cargil*, his Name shall last from Generation to Generation ; and he shall have Cause to rejoice in his *King, Head and Master*, who is *Jesus Christ* ; when these who condemned him shall not know where to flee for Shelter, and shall be weary of their *Head, King and Master*, who is *Charles Stewart* : And what Brethren, disaffected as they were, did cast upon him as a Shame, was his Glory and Decorement. He was of an high heroick Spirit, and was free of a base and *Stimniack* Carriage. He was a Man hated of his Brethren, but the great *Elijah* in his Time was so. Time and Tongue would fail me, to speak to his Commendation. He was the Man who carried the Standard, without the Help of any visible. But he had the Help and Assistance of his Master, at whose Command he was ay wandering here without Residence, yet knew of One above, and had full Assurance of his dwelling Place.

I leave my Testimony against uplifting, or causing uplift *Cess* or *Excise*, or any Thing for the Maintaining of that *Tyrant*, or any of his Emiffaries ; it being for nothing, but Maintaining these *Russian Troopers and Soldiers*, who are kept for nothing but to suppress and bear down the Gospel, and banish it out of the Land. I leave my Testimony against all *Declarations* and *Bonders* ; especially the taking that *Bond of Liberation*, (as they call it) of the Date *August 5th, 1680*, as far as they were convinced it was Sin, and some of themselves said it was. I leave my Testimony against that *Test*, and all the rest of their Proceedings and *Acts of Parliament*. I leave my Testimony against *Jaylor-fee* paying, it being an Acknowledgment of their Tyranny to be lawful, which how unjust it is, I have Proof among Others ; for that Night that I was before *Tok* and the rest, being 1 *October 1681*, I being examined by *Sir George McKenney*

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Tok, and when I v Things my Tong and he h told him would ye Justiciary ding to I that one is there : my Test uplifting Timony a Hands, o Lord.

Now, I in forty c disown *Ch* I charge y God ; for did it, an giver. T Governme ons are su was, we c hath murt when we a not see wh y a Shad way their and to own will be no He having y received bout, and ow, ye m defending onder and any of yo

of JAMES STEWART. 39

York, and Mr- William Paterson coming unto me, when I was silent, and would not answer to some Things they asked at me, he threatned to take out my Tongue with a Pair of Pincers, if I would not, and he held him as a Witness against me. And tho' I told him that he was a Judge the other Night, and would ye hold him as a Witness against us before your Iusticiary? Yet they did it, which was neither according to Law nor Reason. If there were no more, but that one Passage, it proves them to be unjust Judges, as there are many more worse than that is. I leave my Testimony against the Mounting of *Militia*, and uplitting of Money for his Service. I leave my Testimony against every Thing that may strengthen his Hands, or weaken the Hands of the People of the Lord.

Now, I desire you, as a dying Man, who am within forty eight Hours, or litle more, of Eternity, to disown *Charles Stewart* to be your King and Sovereign; I charge you so to do, as you would have Peace with God; for I never knew what true Peace was, till I did it, and took Jesus Christ for my King and Law-giver. This is not, that I disown Kings or Kingly Government; for I own both. But when their Actions are such as his are, and a covenantad King, as he was, we cannot in Conscience yield to him; for he hath murthered the Lord's People, our Brethren; and when we acknowledge even his *Civil Authority*, I cannot see what way we are clean of their Blood, it being but a Shadow of Law and Authority, that he takes away their Lives, and so we cannot own him in that; and to own him in *Ecclesiastick Matters*. I think there will be none so absurd, as to say, we should do that: He having nothing to do in Church-Matters: He only received the Scepter in his Hand, to be a Hedge about, and to defend her against all Opposition: And now, ye may see how he hath destroyed her, instead of defending her. I give you it in short and desire you to ponder and consider it; and ye will not find me so mad, as many of you say I am; for I am not prodigal of my Life, nei.

40 The last Speech and Testimony

neither have I an Hand in my own Death; for I love my Life as well as my Neighbours, and it is as dear to me, as any of yours is to you: But, *when it comes in Competition with my Lord's Truths*, I dare not seek to save my Life, with Prejudice thereunto. Neither am I wearied of my Life; tho' it is true indeed, there is nothing here to be coveted, that is not enough to wear One: Therefore, I charge you, that ye do not brand me with A^perfions, when I am gone. I leave my Blood on all the A^fizers, who, after we had given in our *Protestation* against all their Proceedings, both in the *Council* and *Justiciary*, and told them, That it was for no *Action* that we were suffering, but only on Matters of Conscience and Judgement, that we were Pannelled: Yet notwithstanding of our charging them with our Blood, they most unjustly took away our Lives. Do not think that this flows from a Spirit of Malice, Spit, Bitterness or Revenge; for I do bless the Lord, I am free of the Spirit of Bitterness and Revenge: But, they take away my Life, with and against any just Law; I cannot get it passed. I do not think, that I am *Enthusiastick*, and take on me a bare *Impulse of the Spirit*, for a *Call to suffer on*, or a *Word*, as it lies *literally*, for a *Call*; for it is not I having desired and used some Endeavours, tho' it has been in great Weakness, I confess; yet I dare say, with some Respect, my Desire to the Lord about it, has been sincere, that he would help me to get his *Will* and my own Conscience consulted, and to try the *Word* by the *Spirit*, and the *Spirit* by the *Word*; for it is but a dead *Letter* without the *Spirit*. And likewise my Blood is lying, and will be heavy on that *Duke*; and I will not say, but the Lord will permit him to usurp the Crown of *Scotland*, but the Blood that he hath got to welcome him home to it, and to satisfy his own Lust, will weigh him down from the Throne; but indeed I fear, that he get his Design drawn to great Length, and get the *Ark* carried away, even to your Apprehension, out of *Scotland*: but remember the *Philistines* carrying away the *Ark*, and the

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of JAMES STEWART. 41

of *Bethshemesh* looking into it, how the Lord smote them: And, so I think, when they have got the Kirk banished and destroyed, and the *Witnesses all killed*, when they will look on the Church as carried clean away, and thereupon shall turn secure, will not the Lord be avenged on them, and charge them with all the Blood they have so hainously shed? But indeed we have deserved no less, than the Lord's leaving of this Land, *and to give them into the Hands of their Enemies*; but as long as there is no Appearance of a better Church in the whole World, ye need not fear that the Lord will enhance *Scotland's* Right of a Church to any Other. He suffered the Children of *Israel* many a Time to fall into, and ly under the Hands of their Enemies, but he never forsook them altogether, until there came a Better into their Place. Likewise, my Blood is upon all the *Parliamenters* and *Counsellors*, and these of the *Justiciary*, as they call it,

Now, dear Friends, I am going to Eternity, ere it be long, from whence I cannot return; and as a dying Man, I give you Warning, and bid you take Heed what you are doing; be tender of the Glory of God, and take no unlawful Gate to shun Suffering, nor sinful Shifts to come by the Cross: But, when there is a Cross lying in the Way, see that ye seek not to go about it, and venture upon Suffering before Sinning; *for be never sent any awarfare upon their own Charges*. If any knew the Sweetness of a Prison, they would not be so afraid to enter upon Suffering, ye would not join with the Lord's Enemies, as ye are doing. O! dear Friends, take Warning now, for it is a Question, if ever ye get any more Warnings of this Kind. For it is a sad Juncture, or Circumstance of Time, that your Lot and mine is fallen into; but now I am going away Home. O! the Lord is kind to me, who hath honoured me so highly, and is also taking me away from the Evil that is to come: For indeed I think, there are sad Days abiding poor *Scotland*. O *Mrs*! be busie, and venture all upon him, and put all in his Hand; and whatever ye have been, let not that

fear you; if you have been a great Sinner, I say, let not that hinder you from coming to him, and closing with him; for the greater Sinner you be, the more free Grace is magnified in reclaiming you. I may speak this from my own Experience; for I was as a *Brand pluckt out of the Fire*: And he hath brought me thro' many Difficulties, Temptations and Snares, and made my Soul escape *as a Bird out of the cunning Fowler's Net*, and brought me to a Prison at Length, to suffer Bonds for him. He made all Things sweet to me, the Company sweet to me, even bad Company; he made Reproaches sweet. I have been made to wonder at his Kindness and Love to me-ward; and now, he hath brought me this Length, without being afraid what *Enemies can do to me*, and that is a great Confirmation to me of true Love, that *perfect Love casts out Fear*. Now, *He is faithful, into whose Hands I commit my Spirit and Soul, and he will keep it against that Day*. Now, when I am going, farewell all Friends and Christian Acquaintances; farewell sweet and holy Scriptures, wherewith my Soul hath been refreshed; farewell Reading, Singing and Praying; farewell sweet Meditation; farewell Sun, Moon and Stars; farewell all created Comforts. Welcome Death; welcome sweet Gallows, for my sweet and lovely Lord; welcome Angels; welcome Spirits of just Men, made perfect; welcome Eternity; welcome Praises; welcome immediate Vision of the Sun of Righteousness.

JAMES STEWART.

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The most remarkable Heads of the last Speech and Testimony of *ALEXANDER RUSSEL*, who suffered at the *Gallow-lee, Edinburgh*, October the 10th, 1681, are these following, it not being necessary to publish the whole, since it differs little or nothing, as to Substance, from the former Four Speeches.

First, **H**E declares. That for the Space of Fourteen Years, while he heard the *Curates*, he was a Person given to all Manner of Licentiousness, keeping Company with the Profane, drinking, swearing, breaking the *Sabbath*, and reproaching the People of GOD. *Secondly*, That the first Field-Predaching he ever heard, to which he went, merely out of Curiosity, it pleased the LORD to convert him. *Thirdly*, That the Means of his being called out to the *Help of the LORD's* People at *Bothwell*, was the Death of Three of his *Children*, within Ten Days Space, which extraordinary Providence impressed his Heart so, that he durst not sit GOD's Call to that Work. *Fourthly*, He confesseth his having taken the *Bond for living orderly* (as it was called) and with great Remorse acknowledges his *Failing*, in that he took not Opportunity to confess that *Sin* publicly.

All the Other *Heads* do coincide with the *Testimonies* of the other Four, who suffered with him.

The present Language of the five Skulls of Martyrs
for the Testimony of Jesus, the Cause of God, of
covenanted Reformation in *Scotland*, which with
these few Days, were bro't above Ground, in the
sovereign Providence of God, crying for Vengeance
upon this backsliding Generation; and are the
Day, the 19th of *October* 1726 Years, again put
under Ground, by these who profess an Esteem
of the Cause of God, or a covenanted Reformation.
But, most of them, by their Compliance with its
verturers, evidently bury the same.

What doth the Lord regard this pompous Show
Whereby to honour Us ye mourning go
Whilst ye most basely bury that same Cause,
For which we dy'd thro' Mens iniquous Laws,
And by your Practice to the World proclaim,
That ye All these Schismatical esteem,
Who own this Day with Us, a Cause the same.
With Contempt and Disdain we do reject
These your pretended Honours and Respect,
While Christ our Lord, of Throne and Crown is spoil'd
And ye most cowardly to the Robb'ry yield;
Had we consulted thus with Flesh and Blood,
And would We thus Our Lives have ransomed,
Our Heads and Bodies had'nt been severed.
Oh! stupid Mortals, now, ye clearly shew,
How like ye are to that deceitful Crew,
Who garnished the Tombs of holy Men,
That by their Fathers were unjustly slain:
Think not in this, to be with God accepted,
Or that by this Defection's recompenced,
Until with Heart and Tongue and Hand ye own
The Cause for which Our Heads on Picks were thrown
If ye will not that Cause of Christ maintain,
Set up Our Heads, to cry Vengeance, again
On all Apostates, perjur'd, bloody Men,
Burying the Truth, or saying to't AMEN.

F I N I S.



